بسم الله الرحمن الرحيم

Advocates of Evil Cut Off the Paths of Goodness

Over the past weeks, we have witnessed large campaigns around the world in support of the Prophet ﷺ interspersed with campaigns boycotting French products, mass demonstrations against France, and even calls for revenge from the Crusaders, and some people were happy with the attacks of Muslims on their lands.

As in every public issue for Muslims, the people of misguidance and corruption quickly sought to gain support from the boycott and protest campaigns, finding in them an opportunity to renew their fame and increase their visibility in the media to make loud statements against France and the Crusaders - the same case with them with every disaster affecting Muslims. They make themselves in it the leaders of the Ummah and its rulers, so that they can benefit from fame, influence and money at the expense of Muslims and their causes.

Some people argue about the matter of these misguided people. They think that they should be left alone, or moreover, support and aid them, as long as they are pursuing an agreed upon matter, which is inciting people against the Crusaders and making them aware of their wickedness and criminality against Islam and its people. In particular, this distracts them from their known hidden tasks to which the tawaghit intelligence directs them, which is stabbing the muwahiddin and their religion and inciting to shed their blood and preventing Muslims from supporting them.

If these and others reviewed the incidents in recent history, and studied the positions of those climbers regarding the most important Muslim issues in which they emerged, and claim to support, they would find that their corruption was greater than their reform, and their misguidance of people was more than their guidance to the path of righteousness, and Allah does not fix the deeds of the spoilers.

If we take the story of the jihad in Sham, for example, we would remember their positions over a period of nearly a decade. How they began to declare their support and aid to come out against the kaffir Nusayri ruler. And then, incite the people to fight him to regain the land and rule from his hand. Then, their endeavor to redirect the fighting to comply with the demands of the Crusaders and tawaghit, thus preventing the word of Alla from becoming supreme. Then many of them were silent, by the command of their masters; moreover, others prevented people from continuing to fight the army of the taghut and sought to convince them of its futility and tempted them to negotiate with him in order to collect the possible gains, even if they did not exceed the request for pardon from what was in the past.

And let us also remember how the media of the tawaghit or the media run by their intelligence showed people of different backgrounds and countries, claiming the support of the religion and concern for Muslims. So, they formed committees, led support and fundraising campaigns, gave lectures, participated in seminars and conferences, and signed petitions, statements and initiatives. Many ignorant people thought that they really are the leaders of the Ummah who care for it, and must be obeyed in the conduct of its affairs. Hence, they became a reference for them to consult, directing them in the matter of hijra and nafir to Sham. They paid the money that they think will support Islam and Muslims to them, and other things that have benefited those who are misguided.

Then, the result was that those criminals turned into bandits, who took the good wanted by Muslims. Their guidance to the people was subject to the will of the tawaghit and their intelligence services. Thus, each of them directed those who went to join the fight to the factions affiliated with his country's intelligence or compatible with his orientations. They used the Muslims' money they received to serve their interests and projects. Some of them invested it in polishing his image and improving his reputation, or in controlling the factions and groups inside Sham, so that they could move or stop them according to their whims and desires of the intelligence services from which they could not deviate. Others invested them in other projects far from the Sham, such as, projects of kufr and misguidance of Muslims, under the pretext of supporting democratic parties and kaffir groups. While others scattered those huge amounts of money on trivial matters that do not benefit a Muslim or harm a kaffir.

These bandits presented themselves as people of authority to Muslims in Sham and other countries. Any matter that is decided without their command they see as a serious transgression by those who committed it, deserving of reprimand and even severe punishment! They presented themselves as rulers over the people of Islam and jihad. Sometimes they rule that the mujahidin of the Islamic State must leave Sham to settle its affairs to the Sahawat. At other times, they rule the nullity of a Khilafah, the imam of which that never pledged bay'ah, and were not consulted, nor were ordered about it, and they were not worthy of that. After that, they rule by permitting the blood of those who joined the group of Muslims without their permission and order. Then, they judge the prohibition of supporting them, even if by du'a! Rather, they consider anyone who does as Khawarij and permits what Allah has forbidden.

In fact, they can not control their own affairs, let alone the affairs of Muslims. They are subject to the tawaghit and their intelligence services. They cannot disobey their orders, let alone command others to disobey them! They cannot be entrusted with any of the Muslims' issues; rather, their participation in it and their support for it often leads to sabotage and diverting it from its path to where the tawaghit and their Crusader masters want. They do not change the status of anything without permission from the tawaghit. Whoever crossed that line will be prevented from talking and moving and will be imprisoned as a punishment for him and a discipline for others.

That is why the tawaghit and the Crusaders are keen to place these convicts at the top of Muslims' issues to ensure that they are directed to the direction they want, such as they did in the recent offensive cartoons issue. We saw how they were keen that the Muslims' anger not exceed the limits of boycotting goods, burning flags, shouting in the roads, and denouncing the jihad of the mujahidin against the Crusaders and fighting them in the midst of their homelands. This is the role decreed for them in every issue and every time, may Allah treat them all the way they deserve.